

VERMONT TELEGRAPH.

TWO DOLLARS PER ANNUM.]

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

[PAYABLE WITHIN FOUR MONTHS]

BY ORSON S. MURRAY.

BRANDON, WEDNESDAY, MARCH 25, 1840.

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VERMONT TELEGRAPH.

BRANDON, SATURDAY, MARCH 21, 1840.

From the New York Observer.
MEN AND HELP WANTED.

1. The American Sunday School Union have received a pledge on which they are warranted to employ a missionary in the State of Kentucky, for at least one year.

2. A clergyman writes to us from Memphis, Tennessee, "Can you not send a Sunday-school missionary to the western district of Tennessee and the north of Mississippi? A door of usefulness is here open to the diligent, persevering, self-denying servant of God, which might well be coveted by many young sons of the church. I do not know what language to use to urge upon your committee the importance of this field, and nothing could give me more pleasure than to see it occupied by a true-hearted soldier, enduring hardness for Christ's sake. And, moreover, there is nothing hazardous in saying that if you will send the man, the churches in the district will provide for his support. Several brethren have pledged themselves to this effect."

3. A minister sends us the following representation from the State of Arkansas, dated in January:—

"I take the liberty of addressing you in behalf of the thousands of youth growing up in our state. I have together with others long looked for something to be done in our new but destitute state with regard to the Sunday-school cause. But so far as I can learn, there has never been an agent for Sunday schools in the state. There are now upwards of one hundred thousand inhabitants, and rapidly increasing by emigration. And yet it is painful to reflect that not more than four or five Sabbath-schools are to be found in Arkansas. There is no Depository of Books nearer than New Orleans, or Natchez, and what is worse—but few of our citizens seem to take any interest in the subject."

"My object in writing at present is to know whether any thing can be done, in our behalf by the Union. I feel, in common with some others, that some effort should be made, to establish schools, distribute books, and extend the blessings of religious instruction among the youth of our infant State. There are thousands of grown persons here, who never saw one of your publications. And yet they would willingly engage in the work, if they were urged in a suitable manner."

"I have come to the conclusion that I can probably do more good eventually in the cause of our Redeemer by engaging in this work, than by confining my ministerial labors to two or three single neighborhoods, especially as the population is so scattered. We have had a school in operation at this place for nearly four years; but nearly all the books we have used I purchased myself; and now we wish more, but there is not sufficient interest felt by the parents yet, to induce them to give of their substance for this object."

"There is indeed, a lamentable deficiency in regard to ministerial labor, Bible, Tract, Missionary, Temperance Societies &c., as well as in the Sunday school cause. Very little, too, has yet been done, in regard to education. Whole counties are without a respectable school, and many grown persons have never heard a gospel sermon. Oh! can our wealthy and privileged brethren of the elder states of our happy confederacy, learn our true situation with regard to religious privileges, and yet do nothing for us? I am the only minister, so far as I know at present, with any thing like a liberal education, within 150 miles, except the brethren in the Choctaw nation. The whole of South Arkansas, the part of Texas bordering on Red River, and the Northern and North Western parishes of Louisiana, I consider my parish?"

The writer of this letter, who has been engaged in ministerial labors in the state for three years, is willing to devote himself to the work of promoting Sunday schools in Arkansas, and the adjoining parts of Louisiana and Texas. The board are satisfied of his qualifications, and have long been anxious to sustain a missionary in that important and desolate region. Shall they be furnished with the requisite means now that they can obtain a proper missionary? And in reference to the first two cases above mentioned, shall they be able to find two men who will enter immediately upon such inviting fields?

All communications in relation to this subject may be addressed to any of the officers of the American Sunday School Union 145 Chesnut st. Philadelphia, or through the Depositories 152 Nassau st. New York, and 5 Cornhill, Boston.

REMARKS.—The foregoing call from the land of heathenism, in these United States, must awaken heart-bleeding reflections in the minds of all true Christians who read the article. When will those who are so zealous to carry the bread of life to the heathen abroad, and to the hungry among the white population of the South, learn the true cause of the wretched condition of the latter class mentioned. Can a community whose laws reduce a large portion of their own population to heathenism, expect the institutions of Christianity to flourish among them? Do they believe that "God is just," and that his thunders and vengeance will fall upon those who trample down, with impious feet, those sacred laws? Have they read his denunciations against oppressors? If so, when have they their eyes and ears? Can they reason from cause to effect—from antecedents to consequences? Titles.

Why then have they not discovered the legitimate and necessary results of their institutions? How can they expect that honest, faithful ministers of the gospel, in this day of light, when their abominations are disclosed, will go among them? One of the great and prominent provisions of the gospel is, that it be preached to the poor. How then can a faithful minister of this gospel be expected to go and labor where the first law of the community forbids him to obey this great and fundamental law of the Christian religion?

No constant reader of the Telegraph will infer from my allusion to zeal in behalf of heathen abroad, that I oppose foreign missions. My sentiments are known on this point. "These things ought ye to have done, and not to have left the other undone."

If two angels were sent down from heaven to execute the divine command, and one was appointed to conduct an empire, and the other to sweep a street, they would feel no inclination to change employments.

My principal method for defeating error and heresy, is by establishing truth. One proposes to fill a bushel with tares—now if I can fill it first with wheat, I may defy his attempts.—John Newton.

But what if the tares get the occupancy before you? How will you then get your wheat into the bushel, except the tares be first removed?

Religious Miscellany.

ROGER WILLIAMS.

Roger Williams is worthy of all praise for the profound and lucid views which he took of the nature of religious liberty, and of its being an essential element in the constitution of a Christian church. He did not consider the belief of it necessary to salvation, but a church established by law, and enforcing its creed, he regarded in its outward constitution to be anti-Christian. He saw that it contained an element altogether irreconcilable with the genius of Christianity, and one which indicated a profound mistake as to the real character of the present dispensation. He justly judged it, therefore, to be a part of the grand apostasy. When a man has once a clear and strong faith like that in the doctrine of 'soul-freedom,' he never forsakes it. The principle incorporates itself with the essential elements of his mind, modifies his opinions of the relations of men, the nature of a church, and the end of civil government. Then, it is no longer enough that his creed be tolerated; he feels it to be an injury inflicted on himself, and on the cause of man, that any human power should assume the right to tolerate. He regards such an assumption in any class of men, as partaking of the nature of a conspiracy against human liberty, as raising obstructions to the exercise of such an intelligent heart-felt faith in Christ as the gospel demands, and as being directly opposed to the spirit of moral probation, in which God has chosen to place the world, under the government of Messiah. Hence Williams says, "It is the will and commandment of God, that since the coming of his son, (the Lord Jesus,) a permission of the most Paganish, Jewish, Turkish, or anti-Christian conscience and worship be granted to all men, in all nations and countries; and they are only to be fought against with that sword, which is only (in soul matters) able to conquer, to wit, the sword of God's Spirit, the word of God." Again, he speaks of "thousands and tens of thousands, yea, the whole generation of the righteous, who since the falling away (from the first primitive state and worship) have and do err fundamentally concerning the true matter, constitution, gathering and government of the church; and yet, be it far from any pious breast to imagine that they are not saved, and that their souls are not bound up in the bundle of eternal life."

Now, whence was it that this great asserter of human freedom obtained such clear perceptions of a principle, which was in his day so much abhorred, but which has won such majestic triumphs, and is still going on from conquering to conquer? Why was he, in the discovery of moral and political truth, so far in advance of the leading men of New England, and that too, in an age when all the subjects that pertain to man's social and religious condition were so hotly agitated? Was it that he possessed a clearer intellect or a more profound philosophy than they? Nowhere could the materials be found, to construct the least plausible proof of such a position. A passage in one of his works will give us some clue to a proper answer to this inquiry. It relates to a man of some learning, but of more piety, in humble life, a Baptist minister, and pastor of a church in London. It was the excellent Samuel Howe, successor to John Canne, author of the marginal references to the Bible. His church suffered bitter persecution from the clergy and bishop's courts on account of their sentiments touching liberty of conscience; and when he died, a guard was placed around the parish church, to prevent his friends from giving him a decent burial. Nevertheless, many followed him to the grave, which was in the highway, and a funeral address was delivered from a brewer's cart. He had followed the occupation of a shoe maker, was distinguished for great natural genius, and was the author of a small treatise entitled 'The Sufficiency of the Spirit's Teaching.' His employment was hinted at in some complimentary lines prefixed to the work by a friendly hand, and in the style of the

What How! how now? hath How such learning found,
To throw Art's curious image to the ground?
Cambridge and Oxford may their glory now
Veil in a Cobbler, if they know but How?

This man died in 1641, and of him, Roger Williams says, "Amongst so many instances, dead and living, to the everlasting praise of Christ Jesus, and of his Holy Spirit, breathing and blessing where he listeth, I can not but with honorable testimony remember that eminent Christian witness and prophet of Christ, even that despised and yet beloved Samuel Howe, who being by calling a cobbler, and without human learning, (which yet in its sphere and place be honored,) who yet, I say, by searching the holy scriptures, grew so excellent a textuary or scripture-learned man, that few of those high rabbis, that scorn to make or mend a shoe, could aptly or readily from the holy scriptures outgo him. And, however, (through the oppression upon some men's consciences, even in life and death, and after death, in respect of burying, as yet unthought and remedied,) I say, however, he was forced to seek a grave or bed in the highway, yet was his life and death and burial, (being attended with many hundreds of God's people,) honorable and (how much more at his rising again) glorious."

If then, while in England, Roger Williams held friendly communings with men of such a spirit, who were publishing there, at the hazard of reputation and property and life, the same principles which have since attracted the statesman's eye as he has seen them shining among the statutes of this commonwealth, we need be at no loss to conjecture whence he drew them. He learned them from men who derived them from the Bible.—The fact is, that although in New-England he seemed to stand alone, there were many in Old England with whom he had common sympathies, who, in some instances, suffered for them the loss of all things, clung to them under galling bondage, and proclaimed them amidst the fires of martyrdom.

An allusion has already been made to the fact, that before Mr. Williams left Plymouth, an apprehension was expressed by the ruling elder there, that he would run the same course of anabaptist-ry that Mr. Smyth, of Amsterdam, had done. This man was once a minister of the Church of England, but having spent nine months in studying the controversy between the Church and the Puritans, he joined the latter, and is spoken of as a leading man among them in 1592. In 1606, he settled at Amsterdam, over the Puritan church there, and having begun to question the validity of infant baptism in the Church of England, he gave it up altogether. Then, changing his views as to the nature and design of baptism, he became the head of a secession from the Puritans, and formed a Baptist church.—It was reported by his enemies that he had baptized himself, and hence they called him a Se-Baptist. That, however, was an ill-grounded report, inasmuch as there is no proof of it, and it is contrary to the principles contained in his writings, which have already been stated. Against Mr. Smyth and other separatists from the Established Church, the celebrated Bishop Hall took up his pen, and speaks of him in a manner which indicates the influence he held among the ministers of the day. Alluding to him in an address to Mr. Robinson, of Leyden, he says, "What has become of your partner, yea, your guide? Wo is me, he has renounced Christendom with our church, and hath washed off his former waters with new, and now condemns you all for not separating farther, no less than we condemn you for separating so far.—He tells you true; your station is unsafe; either you must go forward to him or back to us. All your rabbis can not answer that charge of your re-baptizing. If we be a true church, you must return; if we be not, as a false church is no church of God, you must re-baptize. If our baptism be good, then is our constitution good."

About the year 1611, Mr. Smyth died, and was succeeded by Mr. Helwisse, in company with whom the church returned to London, in 1614. When we consider the reasons for that event, it presents a divine moral spectacle to which history has not done justice. Although the spirit of persecution was still raging in England, they became impressed with the idea that to fly from it betrayed a want of courage and of true fidelity to Christ. Believing that they were converted to God in order to be lights in the world, holding forth the word of life, they felt bound, they said, to let their light shine by their conversation, amongst the wicked, as the greatest means of converting them, and destroying anti-christ's kingdom, overcoming (not by flying away, but) by the blood of the Lamb and by the word of their testimony, not loving their lives unto the death.—Speaking of the Divine goodness to Israel under the ancient dispensation, they say, "Did God thus respect his work and people then, as all must put to their helping hand, and none must withdraw their shoulder, lest others should be discouraged, and there no regard to be had thereof now; but any occasion, as fear of a little imprisonment or the like, may excuse any, both from the Lord's work and the help of their brethren, that for want of their society and comfort are exceedingly weakened, if not overcome?"

These sentiments are expressed in a tract they put forth entitled, 'Persecution for Religion judged and condemned.' If any should say, that in returning to England, they erred in judgment, all must admit that an impressive moral glory invests their characters, in the attitude which they then assumed, since they were not fanatics courting martyrdom, but calm defenders of the rights of man. It is said by an eminent critic of the present day, that in the treatise which they published, 'they maintained with admirable explicitness, the impolicy and wickedness of persecution. They chose their ground with judgment, and defended it with scriptural fidelity; and the arguments which they employed, are suited to every age and to every form of persecution. The distinct province of politics and religion, of God and the magistrate, is clearly marked, and the absurdity of persecution is thence argued. This was putting the question on its right basis, and entitles the authors of this treatise to the gratitude and admiration of posterity.'—Hague's Historical Discourse.

A PROPOSAL is made in the Christian Reflector by a responsible person, to the American and Foreign Bible Society as follows:—If the Lord will, I shall live and will give ALL my available property, one thousand or twelve hundred dollars, to that Society, as soon as I can convert it into money or something else that will be available in their operations, on the following conditions, viz: That it shall be expended in distributing the Bible, in the cheapest durable form, among the Slaves in the Southern States of this nation.—N. H. Bap. Reg.

CONVERSION of a Deist. In St. George, Me. 16 have been baptized and others are expected to follow in the path of obedience. Says Bro. Johnson in the last Zion's Advocate:—N. H. Bap. Reg.

One that was baptized last Sabbath, had long been a noted deist. He, like the ancient Jews, deemed the Savior an impostor, the Bible priestcraft, and Christians hypocrites; but, as he was a man fond of argument, he studied the Bible much, and often went to meetings. On one occasion he heard the scriptures quoted incorrectly, which gave him offence, and after meeting he accused the speaker of falsehood. He then quoted the passage correctly, and the words from his own lips were carried home by the Spirit of God to his heart; God's word was made quick and powerful, sharper than a two edged sword. As he expresses it, God gave him faith, and then gave him repentance. After a few days repenting at the feet of Christ, his soul was made to rejoice in his Lord and Savior. He is now a true worshipper of God the Father, Son, and Holy Ghost, and in that sacred name has been baptized.

From the N. H. Bap. Register.
REVIVAL IN JEFFERSON.

Bro. Thorne, It is always rejoicing to the friends of Zion to hear of her prosperity. I send you a brief account of what God has done for the church in Jefferson. The Macedonian cry has been heard, and brother Miller and myself have been over and preached Christ to them. God has in mercy appeared and blessed his word to the quickening of his children, the reclaiming of poor backsliders, and to the salvation of sinners.—His children were humble as in the dust, and poured out their souls in prayer to God for the descent of the Holy Spirit, and the salvation of sinners. God heard their prayer, the Spirit was poured out in a most powerful manner, and salvation came out of Zion. The work has been very general; all classes have been affected by it. The youth, and middle aged, and the aged, were cut to the heart by the sword of the Spirit, and cried for mercy. Their conviction seemed to be deep and pungent, and their conversion clear. As soon as they found peace in believing, they went right to work for the Lord, persuading sinners to be reconciled to God. Although the traveling was very bad, yet the meetings were very fully attended to the last. All Christians united in the good work, and little or no opposition was manifested; the great object appeared to be, the glory of God and the salvation of sinners. How many have been converted, eternity will unfold. I enjoyed the privilege of luring with Christ in baptism, fourteen happy converts, and many more probably will go forward soon.

When we left, there were as many as 20 or more indulging a hope, and 40 or 50 deeply concerned for their souls on the anxious seats. O may the good work spread and continue until a multitude shall have submitted their hearts to God. Bro. Bray and Bro. Clark are still laboring with them. Dear Brother, pray for that dear people, that the special blessing of God may continue with them.

Affectionately yours,
BAXTER BURROWS.

CHARACTER.—In society, character is the first, second, and ultimate quality.—Never is a man undone who has not lost his character; but when that is lost, for all moral and useful purposes he is ruined. Envy and calumny will follow a man's success like his shadow, but if he is true to himself they will be powerless. Virtues may be misrepresented, but they are virtues still. In vain will an industrious man be called an idler—a sensible man, a fool—a prudent man, a spendthrift—an honest man, a knave. A good character

is inherent. Its possessor may ruin it—no one else can.

Heroic Devotedness of Luther. (Dec. 21, 1520. To Spalatin. In expectation of being summoned to the Diet at Worms.)

Health. I have this day received copies of the letters from Alsted, and likewise your own, in which you desire me to say what I will do, if I should be cited by the emperor Charles. If I should be cited, so far as in me lies, I will appear—if not well enough to journey, I will be carried on my sick bed. Nor is it lawful for me to doubt that I am called of God, if the emperor should summon me.—Moreover, if they seek their object by violence as is not unlikely (for surely it is not to teach them that I am cited) the cause is to be commended to God. The same God liveth who saved the three children in the furnace of the king of Babylon. And if he see fit not to preserve me—what a trifle is my life, when compared with that of Christ's who was slain with the greatest ignominy, to the scandal of all, and the view of many! The case is one in which no regard should be had to peril or safety; on the contrary, our only solicitude should be, lest we should abandon, as a laughing-stock to the wicked, that gospel which we had espoused, and should give our adversaries cause of glorying over us, as those who durst not confess what we had taught, and who feared to shed our blood for the faith. Both which evils—our cowardice and their boasting—may Christ in his mercy avert! Amen.

The Revival Spirit.

The revival spirit is a tender, humble, heart-broken spirit. This is essential to the spirit of prayer. "The sacrifices of God are a broken spirit. A broken and contrite heart, O God, thou wilt not despise." This is accompanied with feelings of deep self-abasement. The prayer of Daniel, previous to the return from the captivity, may be regarded as an excellent specimen of genuine revival feeling. A great portion of this prayer is the language of broken-hearted confession.—And such will be found to be the language of Christians, on awakening from a long season of spiritual slumber; and whenever this melting spirit becomes general in a church, great and glorious is the work of the Lord.

This spirit is far removed from noise, and confusion, and vain confidence. The accents of humble, broken-hearted penitence, will be heard in the pulpit, in the social meeting, and at the family altar, and the secret places will witness the deep struggles of spirit, where the humble souls wrestle with their God, for spiritual blessings upon themselves and others.—The unhumiliated heart cannot approach the mercy seat; for "he knoweth the proud afar off." He will not accept the sacrifice of the self-confident or the vainglorious, even though like Baal's priests, they cry aloud from morning to evening.

This is also a tender, melting spirit.—It meets a response in kindred hearts, and an affectionate, loving spirit pervades the little band of praying souls. It administers warning, exhortation and entreaty to impenitent souls, in a tender, kind and gentle manner; and repulse, and even abuse, is met with meekness. It is opposed to harsh, austere and bitter rebukes, which stir up the wrathful passions of men. Even opposition and violence are disarmed before it; and rebuke, from such a spirit, enters into the soul like a sharp, two-edged sword. But this spirit cannot be acquired without deep struggles of soul, nor maintained without great watchfulness and care. It shuns the noisy schemes of carnal strife, and dwells not with the soul that harbors envy, ill will, bitterness, wrath, or an unforgiving temper. O that such a spirit pervaded the whole church militant! How soon would the banner of the cross be displayed over the ruins of Satan's empire!—London Revivalist.

CHRISTIAN SENTENCES.
From Ralph Venning, 1653.

To deserve honor, and not to have it, is better than to have honor without deserving it.

There is nothing more fruitful of evil, and fruitless of good, than idleness. Some men there are who repent of their sins, but forsake them not; others who forsake their sins, but repent not of them; others (who alone are true penitents) repent of them, and forsake them too.

As without faith it is impossible for works to please God; so it is impossible for faith without works to please God.

It is more to a man's honor that it should be asked, Why is he not honored? than, Why is he?

The works which many men do, honor God, when the men that do the works may dishonor God.

We ran from God by sin to death, and have no other way of returning to him, but by dying to sin.

It is better to be preserved in the brine of adversity, than to rot in the honey of prosperity.

A saint should welcome God as well when he comes to take, as when he comes to give.

He that reproves another's fault, and approves his own, is a hypocrite.

Believing in Christ should not exclude sorrow for sin, nor sorrow for sin exclude believing in Christ.

When a saint comes to die, his greatest grief is, that he hath done no more for

God; and his greatest joy is, that God hath done so much for him.

Some men are busy about trifles, and trifle about that which should be their business.

Many men do but seek themselves in seeking God, and serve him that they may serve themselves of him.

If we are unprofitable servants when we have done our duties, how unprofitable are we when we do not do our duties.

The world seeth not a saint, though they look him in the face; for the saint is the hidden man of the heart, or the man in the spirit.

Carnal joys produce sorrows, but spiritual sorrows produce joys.

Omission of good is a commission of evil.

ANECDOTE.

From the 'History of New-England.'
BY LAMBERT LILLY.

'Dr. Hooker' was universally respected for his excellent qualities. He was remarkable, among other things, for his mildness. A story, illustrating this trait in his character, is still preserved.

It is said that he was once suddenly awakened, in the night time, by an unusual noise in the cellar of his house. He suspected that some person had crept in without leave, and immediately arose, dressed himself, and went silently to the foot of the cellar stairs. There he saw a man, with a candle in his hand, taking pork out of a barrel.

Mr. Hooker stood still, and looked on till he had taken out the last piece. He then stepped towards him, and accosted him in perfectly good humor. 'Neighbor,' said he, 'you act unfairly; you ought to leave a proper share for me.'—Thunder-struck at being detected, and especially by a man of Mr. Hooker's character, the culprit fell at his feet, condemned himself for his crime, and implored his pardon. Mr. Hooker cheerfully forgave him. He, however, seriously admonished him for his fault, and then made him carry half the pork to his own house.

Query.—If all ministers should preach and practice such conduct toward enemies, how long would it be, ere vice and crime would recede, and the god-like principles of peace and love prevail?

* Dr. Hooker, was a clergyman among the early New-Haven Colonists.

THE HARDENED HEART.—There are those who, having long neglected prayer, are at length, even when roused to a sense of their danger, unable so to compose their thoughts as, in an orderly and acceptable manner, to ask mercy from their offended Creator. There are those who appear to have lost even the perception of right and wrong; men so long accustomed to evil that the very thoughts of heaven are more painful to them than those of hell! How often do we meet with aged men who, tottering on the brink of the grave, pursue the sinful follies of youth, not for any pleasure they derive from them, but to shut out, by their means, the more dismal thoughts of futurity! How often those who tremble at the wrath to come, without resolution to attempt an escape from it, and by whom the calls of religion are viewed in no other light than as coming to torment them before the time. And these had once their day of grace! These once experienced the blessed visits of God's Spirit! These once heard the voice of their Father most lovingly calling them to repentance! Yea, for these Christ died, and for these, had not themselves rejected the privilege, the gates of heaven would have rolled back on their starry hinges, and there would have been joy for their reception among the angels of God Most High!—Bishop Heber.

THE SPIRIT OF ADOPTION.

The members of the divine family have received the spirit which is the privilege of that blessed fellowship. They are enabled, disposed, and encouraged to say, "Abba, Father," in all their relations to God, and to draw near unto him, as children to a compassionate and tender parent. The Holy Spirit produces in believers that disposition towards God, which enables them to confide entirely in him, to cast their care upon him, and to cultivate and exercise the spirit of obedience and love to him, and thus manifest their regeneration and adoption, and witness their spirits that they are the children and heirs of God. They feel their minds influenced to trust him in every difficulty, to seek the promotion of his glory, to rejoice in the triumph of his gospel, and to desire in every thing to fulfil his perfect will.—They have thus a witness that they are born of God, and adopted into his family, though weakness of faith, misapprehension of his promises, or any temptation, should sometimes create a hesitation in their minds, and take away the actual present enjoyment of their hearts while addressing him as their Father. How precious and comforting is the consciousness, that God is our God, and that we are his people! Because ye are sons, God has sent forth the Spirit of his Son into your hearts. This is the seal, the first fruits, the earnest of present and everlasting felicity.

Why should the children of a King
Go mourning all their days?
Great Comforter, descend and bring
Some tokens of thy Grace.

Assure my conscience of your part
In my Redeemer's blood,
And bear thy witness with my heart
That I am born of God.